

# THE EAGLE'S EYE

Tribe  
of Many  
Feathers



The new Miss Indian BYU, Millie Cody, receives her sash from 1974's outgoing queen, Claralynn West, at the finale of the pageant Oct. 5. (More pageant pictures begin on page 3.)

## Maestas admonishes student involvement

To the students of Brigham Young University's Indian Education Program

It is our pleasure to welcome you back for the 1974-75 school year. We trust that this year will be as fine a year for you as it seems to be for us.

This year we have again dedicated ourselves to providing an excellent academic program. Our teachers have had years of experience and have recently recommitted themselves to a program of academic excellence. All have been working on new methods and materials to make teaching more productive and also more meaningful to the students.

Our program is still providing much support in the area of personal services. John Rainer coordinates the work with the Counseling Center which provides academic, career, and personal counseling. Recruiting efforts, employment help, and health services are also provided. If you have not become acquainted with that area you should visit with Brother Rainer.

This year we acquired a new man who came to us from Washington D.C. from the U.S. Office of Economic Opportunity. His name is Tom Sawyer. He has a Bachelor's degree in Engineering, a Master's in Economics, and a Doctorate in Clinical Psychology. He is a High Priest in the LDS Church and a member of the Cherokee Tribe. He has a strong desire to work closely with our students. Tom Sawyer is a real asset to our department. We are

hoping that if the occasion arises that you will want to visit with

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## Nakai urges building up of others

Brothers and sisters:

Much joy comes to mind as I think about the beginning of our year, when we first met one another in our opening social event of sharing pieces of melon, enjoying games and water balloons. The greatest joy was in our abilities and desire to get a good feeling of common interest in one another. Much enthusiasm was expressed as we all participated in games and friendly conversation. Our numbers exceeded 300; more students turned out than any single opening social event we have had in years. Our spirits were lifted as we joined hand in hand and watched one another play with the "team attitude".

Another joy came to mind as many volunteered to give direction and service to one another's needs. Each one came with indication of special skills and talents in certain areas of service. Each labor thought of carefully and backed up by personal experiences developed

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## Millie Cody Chosen Miss Indian BYU

Mildred Cody, a 21-year-old Navajo from Flagstaff, Ariz., and a member of Brigham Young University's popular Lamanite Generation, has been selected as "Miss Indian BYU for 1974-75."

The week-long contest among 12 participants included competition in Indian arts, crafts, and talents, as well as personal interviews by panels of judges.

Selected as first attendant at the pageant was Sunny Kerchee, a Comanche-Sac & Fox from Des Moines, Iowa, while second attendant was Janet Simonson, a Shoshone from Blackfoot, Idaho.

Winner of the Queen's Award was Jean Wacando, a Pueblo from Albuquerque, N.M.; Janet Simonson won the Talent Award and the Traditional talent trophy.

Tribal Awareness award winner was Cynthia Stewart, a Lumbee from Rohnet, N.C., while Besse Spencer, a Navajo from Page, Ariz., won the Miss Congeniality award.

Sponsored by the BYU Tribe of Many Feathers, the contest gives an opportunity to the queen and her court to represent the organization at various functions throughout the year. It is not a beauty contest, but one which tests the girls' knowledge and skills in Indian culture.

Miss Cody, first attendant, is a junior majoring in Youth Leadership and minoring in Sociology. With interests in everything from crafts to all sports, she is the daughter of Mrs. Marie Cody. Her grandfather, David Skeet, served on the Navajo tribal council for about 30 years. The new queen is a singer and dancer with the Lamanite Generation that toured for eight weeks this spring through the Midwest, South, and Eastern Seaboard in addition to being selected to perform with a special Lamanite Generation USO-Defense Department troupe throughout Germany this summer.

Miss Kerchee, a 19-year-old sophomore in Business, is also a dancer and singer with the Lamanite Generation. The daughter of Mr. and Mrs. Walter Kerchee, she has great interest in all types of dancing, sports, and people.

Miss Simonson, a 23-year-old junior in Nursing, is interested in art, dancing, sports, and outdoor activities. She is the daughter of Mr. and Mrs. Orland Simonson.

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Tribe of Many Feathers officers for 1974-75 include, (l-r) back row: Delford Neaman - V.P. of Culture; Fred Echobawk - V.P. of Sports; Larry Yazzie - V.P. of Social; Jeff Simmons - Executive Assistant; front row: Mark McCabe - V.P. of Publications; Larry Schurz - Scheduling Officer; Lorin Turner - Secretary; William Nakai - President; Effie Yazzie - V.P. of Finance; Glenn Jenks - V.P. of C.I.A.; Lenora Yazzie - V.P. of Academics.



Miss Indian BYU 1974, Claralynn West, a White Mountain Apache from Show Low, Arizona.

## '74 Miss Indian BYU offers farewell tribute

Sometimes I like to be under the sky and think what it would be like to walk one day with one of our famed Apache chiefs, like Geronimo or Cochise.

Would I need to hurry and build a wickiup, dress in my buckskin and make sure our sacred symbols were near, or would I just meet him at sunrise and walk, talk and see until sunset? What could we share?

I can hear him now. "Me Apache. Me walk this homeland where Holy One left His marks. Me belong. Me man, people stay. . . . Hours pass and I can feel the anger, the emptiness, and yet the joys of my ancestors' lives.

Now, I see him looking at me—he wants me to speak, but what can I tell him? His struggles can't compare to mine; he walked and saw in greater depth than I!

He's listening, he's angry, a tear has fallen and suddenly he looks up to the sky and finally I hear his heart.

I caught myself imagining the old days, yet now I feel like Lamanite. That's what I'd tell him—all about the medicine of truth; the strength for our people, to become one tribe, to be unified, and beat to one drum the dreams of our hearts: To see the richness of our true culture, to be thankful, yet humble enough to see our weaknesses, and strong enough to be Lamanite.

I see the crown now. It seems all clear to me. Our Miss Indian BYU wears the crown that represents the medicine of truth; about us being Indians to the world, yet Lamanite to the same man that Geronimo prayed to.

I understand now. A girl with virtue, shining to teach the way; God guiding the way. But why is there always darkness? Why must people fight, criticize, find faults, and be jealous? I guess success is not always winning, but crying for courage, to be, and to love.

I'm tired now, and I see things left undone and unsaid, but the soles of our moccasins have wear for ages to come. I can feel my weaknesses with which many have borne patiently, and I've touched the warmth of many, and yet many I have not known. But my people I know. Two, I feel, have walked so tall before me: Millie and Lora, the girls with virtue, shining to teach the way.

Geronimo looks now to the ground and gives me back my moccasins and takes his from off my feet. "To know, to feel, don't criticize, but walk a mile in a person's moccasins."

May we support our "crown-wearers", and bring their good to light and help them as they teach to chiefs, to all our people; we're the ones, the Lamanites!

I give glory to our Father above, and as we are in HIS heart, He should be in ours. This is the walk of an Indian, a Lamanite . . . !

I have spoken—

Claralynn West  
Miss Indian BYU 73-74

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Brother Sawyer. He will be administering many of the programs and activities that leave the campus.

Our recruiting efforts will take us out much earlier this year; more so during the Fall than the Winter Semester. We hope to have more students involved on our recruiting teams. Our team will be presenting programs as well as short narratives concerning BYU's Indian Education program. They will become our representatives during the summer in their own home towns while trying to aid students with paper work, applications and other items

necessary in applying for admission to the University. If any of you would like to serve on these recruiting teams please feel free to visit with John Rainer who will be coordinating those during this Fall Semester.

We hope that this will be a good year for you. We know that the Tribe of Many Feathers is providing many excellent social programs and cultural programs, along with many other opportunities for student involvement. We admonish you to become involved and to give of your time and talents. But keep it all in proper perspective with your primary dedication to academics.

We know that inasmuch as you will do, you will be successful here at BYU.

We need for you to know that our total intent and our work is to try to bring all the opportunities we can for your growth here on the campus. And to this end, the teachers, administrators, and all the support staff of the Indian Education Department have totally dedicated themselves. Please feel free to use us and visit with us at any time.

Very truly yours,

John R. Maestas  
Chairman, Indian Education

## . . . Nakai urges building others

(Continued from Pg. 1)

the team attitude toward collective and meaningful service. The smiling, laughing, happy faces, the rubbing of shoulders and extended hands showed both the friendly attitude of "what a shi-buddy, let me take your hand." Many a day came and passed as we mingled to confirm our basic understanding and trust in one another's feelings. What joys developed with investment of ourselves to the present opportunities for future experiences of further rewards. This is a part of the greater happiness of brotherhood that each individual has placed into my mind. (How wonderful this is to me).

Lately, we have had a breakdown in our communication to one another—personalities to personalities in our club organization—not just from general membership to the Executive Council, but between each one of us—one to another, like we have broken our "shi-buddy" team effort and by leadership building attitude. Each one personality varies in his or her degree of this broken communication of attitudes or

objectives. We have a strong collective need to reevaluate our personal investments in our organization of the Tribe of Many Feathers in its efforts to build and develop our personal opportunities in spiritual, social, and educational needs. Then also, we must not forget the individual member—the person to person contact of investments to build one another or to uplift.

We live in a world of terminological definitions, in which we are called Indians. The world calls us Indians, which isn't clearly defined in terminology of which semantics enter. We seem to constantly wrestle with this study of the meaning, looking for a so-called identity or a means to explain this to ourselves. This quest for definition is simply overcome for us by the Church, as explained to us that we are all unique sons and daughters of an Eternal Father and are not fully developed to our rites as being gods and goddesses.

The God given definition of us is "Children of God." We all generally understand this, but we still need to restate or remind ourselves of this.

May I please restate, that all of us are capable of great attitudes toward the building up of his brother, which in turn builds us as the Tribe of Many Feathers. Let's support one another and open a better building communication.

Let's be careful as to how we criticize and judge each other, but instead build each up to his rite.

Please come in and talk to me, and be assured that I won't always hide myself behind that big desk. We appreciate all of you for your collectiveness of meaningful service to one another and continue to encourage this. We appreciate you in entrusting the leadership responsibilities to us, the Executive Council, and ask for further suggestions with constructiveness, not highly criticizing, hurting comments—or personal attacks, but please bring the suggestions in to the office of the Tribe — 172 Brimhall — and place them in our boxes. We love each of you and desire to be of service.

Much thanks,

William Nakai  
TIFM President  
Nih K'Ni is (your friend)

## Arizona Indians awarded funds

Approval of a \$280,000 grant to continue a program of planning for long-term economic growth and new jobs on Indian reservations in Arizona was announced today by William W. Blunt, Jr., Assistant Secretary of Commerce for Economic Development.

The Indian Development District of Arizona, with offices at Phoenix, is the applicant for the grant from the Economic Development Administration, U.S. Department of Commerce.

Arizona Indian reservations participating in the planning program are Fort Apache, San Carlos, Ak-Chin, Fort McDowell, Gila River, Papago, Salt River, Cocopah, Fort Mojave, Fort Yuma, Camp Verde, Hualapai, Havasupai, Yavapai-Prescott, Hopi and Kaibab-Paiute.

The purpose of the district

program is to encourage the reservations to coordinate their resources and manpower to

stimulate diversified economic growth and to create new jobs for unemployed workers.

## Michigan tribes receive grant

Approval of a \$41,500 grant to continue a program of planning for long-term economic growth and new jobs on four Indian reservations in Michigan was announced today by William W. Blunt, Jr., Assistant Secretary of Commerce for Economic Development.

The Inter-Tribal Council of Michigan, based at Sault Ste. Marie, is the applicant for the grant from the Economic Development Administration, U.S. Department of Commerce.

The funds will be used to help

pay the costs of a professional staff to conduct the program on the Bay Mills, Hutanville, Isabella and Keweenaw Bay reservations.

Planners conduct surveys and provide technical assistance to the tribes to develop resources, arrange for management and job-training programs and encourage industry location on the reservations. New jobs are needed because of high unemployment rates on the reservations.

# '74-75 Miss Indian BYU Contestants

"... and the Lamanites shall blossom as the rose."



Miss Indian BYU Contestants 1974-75 (left to right):  
 Flagstaff, Arizona: Cynthia Stigart (Lambeth), Roland, North  
 Carolina: Josef Simpson (Shoshone), Mack (oot), LeAnn Susan  
 Cherokee, Jacksonville, Florida: Susan Kercheval  
 Comanche: Sue & Fox, Des Moines, Iowa: Yellowknife  
 Navajo: Blanding, Utah: Pauline Howard (Navajo), Canton  
 Arizona: Mary Sandoval (Navajo), Lukachukai, Arizona: Susan  
 Seneca (Coffey-troquois), Irving, New York: Jean Wiscorde  
 Tlaxcala: Abigail (Pawnee), Rock, Mexico: Lillie Hopewell (Navajo)  
 Tlaxcala: Abigail (Pawnee), Rock, Mexico: Lillie Hopewell (Navajo)

# Highlights of Miss Indian BYU pageant



Indian BYU royalty for 1974-75 includes (l-r): Bessie Spencer (Navajo), Miss Congeniality; Sunny Kerchee (Comanche, Sac and Fox), first attendant; Millie Cody (Navajo), Miss Indian BYU; and Janet Simonson (Shoshone) second attendant.



Miss Indian BYU 1972-73, Glenna Jenks (Ute) expressed her thoughts on the beauty and simplicity of life she has tried to live.



During her talent presentation Millie performs a modern dance routine for the audience on the final night.

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Miss Wacondo, a sophomore in Indian Education, is the daughter of Mr. and Mrs. Leonard Wacondo from Albuquerque, New Mexico. She has interests in sports, crafts, and music.

Miss Stewart, a junior in General Studies, is also a member of the Lamanite Generation as a singer and dancer and toured the U.S. and Germany this summer. Interested in working with children as well as sports and dance, she is the daughter of Mr. and Mrs. Felix Stewart.

Miss Spencer, a junior in Animal Science, is the daughter of Mr. and Mrs. John Spencer. She enjoys reading novels, cooking, rodeoing, and writing poetry.

During the past week the girls were judged on a variety of talents. The week commenced last Saturday with girls presenting their traditional talent, their knowledge on current Indian affairs, and traditional bread making. These activities ranged from singing songs to making arrows and from corn meal and fried bread to ash cakes.

On Sunday the girls were guest speakers at a fireside which was sponsored by TMF. The Lamanite Choir under the direction of John Rainer presented two songs which were beautifully rendered.

Monday night was a dinner for the contestants at Park Plaza. This

was an informal dinner for the judges to get better acquainted with the contestants.

Tuesday evening the girls were judged by four panels which included: 1) Main panel; 2) Speech Panel; 3) Past Miss Indian BYU's 4) Personal Interview with Hal Taylor.

Wednesday evening was the Talent Show for the contestants to express their traditional and modern talents. A dance followed the talent show at which "American Flier" provided the music for TMF members.

Thursday was a free day for the contestants but student voting took place in the Brimhall lounge. This gave the students an opportunity to support the girls they wanted to represent them.

Friday evening was the final night of the pageant week. Highlights of the evening were the crowning, followed by an inter-tribal dance.

Miss Indian BYU will represent the University at the Miss Indian America Pageant in July at Sheridan, Wyoming. In representing the University she holds all the qualifications for a queen. She places the gospel truths close to her heart and is a powerful influence to all whom she encounters. The traditional values she has learned from her parents are also expressed freely.



One of the skits featured during the dismissal of the judges was "contestant" Petunie Sweetwater as she related her experiences during the week to emcee MacArthur Halona.



Tribal Awareness Award winner, Cynthia Stewart, relates the history of her Lumbee people.



Jean Wacondo received the Queen's award for being the "perfect" contestant during the week long pageant.



First Attendant Sunny Kerchee dances to the music of Indian rock group, Redbone, during her talent presentation.



A Fifties style dance to "Book of Love" captured the modern talent honors for Janet Simonson during the final night of the pageant. Her dancing partner was Mark Miguel.

## BYU program aids Mexico's Indians

A camper on a pickup truck, an electric motor, and an irrigation pump may seem commonplace in the Intermountain area farm belt. But for Indians deep in Mexico's state of Puebla, these items are real eye-poppers!

This farm equipment has been taken south of the border by the Institute of American Services and Research at Brigham Young University in its continuing efforts in a new agricultural and industrial self-help program.

The large electric motor will turn the pump in a new irrigation system in an area that has little irrigation except when rains come. The modern equipment will enable Indians to channel water to new areas.

Dr. Dale Tingey, director of the Institute, reported that the five-year project is designed to raise the economic level of the area. Fieldworkers are using up-to-date methods in fields such as agriculture, construction, and small business to accomplish this goal.

Kirt M. Olsen, field coordinator for the program, who recently took the equipment to Mexico, explains: "The people there are in need of many things."

Perhaps their greatest needs are in the areas of nutrition, health, better housing, and methods of producing better yields from their land. Our program is trying to help them meet these needs."

During the past summer, Olsen reported, fieldworkers successfully experimented with 28 varieties of soybeans. Four of these varieties were found to be

successfully grown and harvested in the area.

Soybeans had never been planted in the area before, and Olsen said that they will be planted again and predicts even more success the next time. Residents are being taught how to use soybean products in their diets, since protein is difficult to find or to buy.

"The number one need in the area," Olsen pointed out, "is developing small business projects. Rabbits are being raised in 15 villages to help the people add protein to their diets."

"Other small business that are successful are a small onyx factory employing 12 families and a plastics business which manufactures toys for the surrounding communities," he added.

Each business is owned locally by the people with the BYU Institute providing the technical help.

"People in the Puebla projects are industrious, willing, and eager to work," Olsen reported. "They are intelligent and able to do almost anything they are taught. They are also eager to see their lifestyles improve in an economy they have built themselves."

The pickup truck and camper for the new agricultural project was donated by Dr. William Ellington of Richfield and will be used in the Institute's field work in the state of Puebla. The pump, a gasoline generator, the large of electric motor, and equipment to make irrigation ditches were purchased by the Institute through the help of Warren Harward of Richfield.



Loading a gasoline-operated generator, a large electric motor, and a water pump into a camper and pickup donated by help BYU agricultural projects among Indians in Mexico are Kirt M. Olsen (left), project director, Myron Harris, a Navajo from Barstow, Calif.; and William Kelly from Hawaii, a graduate student, Alice Manygoats of Navajo Mountain, Utah, watches.

## Kansas and Oklahoma Indians receive \$50,000 EDA job grant

Approval of a \$50,000 grant to continue a program of planning for commercial and industrial growth to create jobs for members of 22 Indian tribes in Kansas and Oklahoma was announced today by William W. Blunt, Jr., Assistant Secretary of Commerce for Economic Development.

The United Indian Tribes of Western Oklahoma and Kansas, Inc., with offices at Shawnee, Oklahoma, applied for the grant from the Economic Development Administration, U.S. Department of Commerce.

The funds will be used to pay the cost of a staff to carry out the

program through June 30, 1975.

The Kansas tribes, all based at Horton, participating in the program are the Prairie Band of Potawatomi, Sac and Fox, Iowa and Kickapoo.

The Oklahoma tribes are: Absentee Shawnee, Sac and Fox, Citizen Band of Potawatomi and Iowa, all based at Shawnee; Comanche, Kiowa and Kiowa-Apache, all based at Lawton; Wichita, Caddo and Delaware of Western Oklahoma, all based at Anadarko; Kaw and Ponca, both based at Ponca City; Oto-Missouria, based at Red Oak; Pawnee, based at Pawnee;

Cheyenne and Arapaho, both at Concho; Kickapoo, based at McCloud; and Tonkawa, based at Tonkawa.

The United Tribes conduct research and planning activities to stimulate long-range growth that will provide jobs for unemployed tribal members. Among the activities of the professional planning staff are resource surveys and promotional programs to attract industrial firms to the Indian lands.

The EDA grant will meet the total cost of the program.

## ... Owens visits Navajos to discuss land bill

(Continued from Pg. 1)

Owens explained, "We are empowering the courts to partition the disputed land, half to the Hopis, and half to the Navajos."

"Then, in addition," he continued, "we undertook to do a number of things to try to recognize the hardships that will be imposed upon a significant number of people."

"First, the Bureau of Land Management (BLM) will sell 250,000 acres of land either touching the Navajo reservation or very close thereby, to that tribe, upon which the families be relocated, if they don't want to or are unable to locate elsewhere on the half of the land that is given to the Navajos."

"Secondly, the bill (boundary) will be drawn so that only a minimum number of people are affected."

Owens explained that Pinon will not be affected by the division of the disputed property but the areas that are not occupied very heavily by the Navajos would almost certainly be the areas that the court would give to the Hopis.

"Third," he continued, "the bill requires the payment to those families which have to move, (a)

payment of the fair market value of the homes, sheds, out-buildings and corals; (b) reimbursement to the families for the cost of moving, and (c) payment of some \$17,000 to \$20,000 per family to assist them in building a new home.

"In addition," he added, "the government will provide agricultural assistance to rebuild and improve the grazing capacity of the disputed land." Government reports show that the land is overgrazed by over 700 per cent of its original carrying capacity.

"I know that you are traditionally suspicious of politicians and rightly so," declared Owens. "This was a matter into which I entered only very reluctantly. I did it not to make judgment, or decide what the equities are, as far as the rights of the Hopis and the Navajos are concerned, but simply to implement the decision of the courts."

Don Moses, president of the Pinon Chapter, stated that he thought the court was wrong in the 1962 Healing vs. Jones decision and also asked Owens why he was interested in this matter since he was previously

unfamiliar with it and it did not involve his congressional district.

"I'm asked by this people in Utah," replied Owens, "and the facts are that I'm on the House Interior Committee on Indian Affairs and am charged with the responsibility for legislation involving Indian affairs as a member of that committee."

"Your major premise was that the court was wrong in 1962," continued Rep. Owens. "And my major premise is that the court made the decision in Healing vs. Jones and that we have to assume that they were right. I refuse to go beyond that—beyond what the courts have said the rights were between the Hopis and the Navajos. All my legislation tries to do is to give the courts the power to enforce their decision as to what the rights were."

"I didn't try to decide whether the courts were right; I simply accepted that they were right," he added.

"We have not yet begun to solve the problems of the Red Man in this country," stated Owens, "and I would make you a promise that I would visit this land again on several occasions, and I would personally take the responsibility of developing intelligent programs

with the federal government, sensitive to your cultural values and your desires, and what you determine your needs to be," he said.

A Navajo tribal councilman from White Cone stated that "It was the lawyers and the Anglo attorneys who have gone to the courts and who have come up with these court cases and who have, in the process, disturbed our wonderful relationship with the Hopi tribe. We have lived side by side for many years and now this has been damaged by the court orders."

"You said you introduced your bill based on the court decisions," continued the councilman. "Why then are you including the 1934 boundary bill area? This was not adjudicated. There is not a court decision supporting the taking of the number of acres of land (from the Moenkopi-Tuba City area) in your bill."

"The court made the decision saying that this shall be a joint undivided and equal interest for the Hopis and Navajos," he added. "This standing alone does not mean that the land should be partitioned. An agreement can be reached to provide compensation to one of the other of these two

tribes. An interest can establish the value of the surface area involved here, and can be settled quite easily with the Navajo compensating the Hopis," the councilman concluded.

Owens replied that "the reason we dealt with the Moenkopi area, though it was not included in the Healing vs. Jones decision which you point out very well, was because there is no dispute that the area is Hopi area. There is just the dispute about the acreage. And you are right, we did make one decision in the bill that was not dictated by the courts."

"But the 1934 act which set aside the Moenkopi area for the exclusive use of the Hopis and such other Indians as may already be located thereon," was interpreted by our experts to include an area of 245,000 acres rather than the 35,000 acres that was included in the order. So you're right. We did make one decision that wasn't dictated by the courts."

Pinon Chapter President Moses reiterated that the courts stated that the tribes were entitled to half interest in the land, but it did not specify the removal of people.

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# Indian 'invasion' of Europe earns honor

By CYNTHIA STEWART

Brigham Young University's talented Indian performing group, known as the Lamanite Generation, invaded Europe this summer under sponsorship of the United States Government as a USO touring group. This is the first touring group of its type to ever perform in Europe.

The group consisting of eight Indians, one Mexican-American, and a "half-face" drummer departed from Salt Lake Airport on Friday July 5 after several weeks of rigorous rehearsals under the direction and supervision of its talented director Miss Janie Thompson.

The Lamanite Generation arrived in Germany on Saturday the 6th after a very long, tiresome and confusing plane ride. Upon arrival at the Frankfurt airport in Germany, the group was ushered into the VIP lounge for further consultation concerning showtime, "do's and don'ts", and of course a very cordial welcome from USO directors.

The next six weeks proved to be very exciting, rewarding, and full of surprises on the part of the Lamanite Generation members and also the soldiers and Germans that would witness the performance of this group. Because of the variety and cultural backgrounds of this performing group, there arose on several occasions newsmen wanting interviews with the group for TV and radio.

The majority of the soldiers who came to see the Lamanite Generation perform came mainly out of curiosity to see "LIVE INDIANS" and also to see the six pretty girls whose pictures had been circulated throughout Germany. These soldiers had their own ideas of what the show would be like.

They were so used to seeing strip-tease shows and listening to wild music that drew them to be "animal audiences", that they took it for granted that this show would be another one of those. But were they surprised!!!!

They found themselves being entertained by a group who's girls wore modest clothing and who's songs were down to earth, easy to listen to, and lifted their spirits without turning them into the so

called "animal audience" that most of USO groups have come in contact with.

The soldiers were quite impressed with the Lamanite Generation's clean, wholesome entertainment, their smiles and the love and friendship that they radiated to the audience. Many of the soldiers rededicated themselves to the cause of freedom and their love for their homeland America was reborn after hearing the Lamanite Generation perform their version of the American melody and seeing it portrayed in Indian sign language. They found themselves on the edge of their seats, wide-eyed and all ears, as Pauling Martin told them the story of the balloon man, which symbolizes the Brown, Black, Yellow and White man rising in unity and love, searching for a brighter and better tomorrow for all men. It was so moving to see tears in grown men's eyes and to have them touched by the Spirit.

Upon their return this summer the group became the first ever to receive individual recognition from the Department of Defense. Each of the 10 students in the mini "Lamanite Generation" group and their director, Janie Thompson, received personally signed complimentary letters from the Secretary of the Army Howard H. Callaway as well as Certificates of Esteem from the Department of Defense.

Lt. Col. Arthur Brooks, chief of the Armed Forces Professional Entertainment Office in Washington, D.C., personally made the presentations on campus last week.

The presentations marked 14 years of close cooperation between the Department of Defense and BYU during which various Program Bureau groups have toured bases in Europe, the Orient, the Caribbean, and other sectors on 15 DOD-sponsored tours.

This was the first tour of European bases by an American Indian troupe. Miss Thompson said, marking a milestone in servicemen's entertainment. "Not only was every performance given before above-capacity crowds, but every time there were Indians or other minority servicemen in the audience, the students engendered

in them a great feeling of self-esteem and pride in their own culture," she said.

Program Bureau groups have conducted four USO/National Council of Music area,

USO/American Educational Theater, and DOD/USO tours of Europe, the Orient, and Eastern Canada and a 19-week around-the-world Department of State tour in 1965. The Lamanite

Generation tour to Germany was Co-sponsored by the USO and the Department of Defense. A certificate of appreciation to the group was recently presented by the USO.



Ten members of the Lamanite Generation were the first Indian group from the University ever to perform in Europe. They left July 5 for a six-week tour for the USO throughout Germany. (4, front row) Ruth Ann McCombs, Window Rock, Ariz.; Director Janie Thompson; Sandy Clab, former Miss Indian BYU from Des Moines, Iowa; Cynthia Stewart, Rowland, N.C.; Millie Cody, Flagstaff, Ariz.; Martha Chavez, Midvale, Utah; back row—Herbie Clab Jr., president from Shiprock N.M.; Roger Hosen, Cameron, Ariz.; Ed Potter, Carson City, Nev.; and Chuck Blake, New Town N.D.

## Role of Navajo code talkers explained at school assembly

By A.L. ROLAND

Reprinted from the Albuquerque Journal

CROWNPOINT, N.M. — About two dozen servicemen and veterans were honored at a Loyalty Day school assembly at Crownpoint Boarding School here.

As each man was introduced and honored, he had the opportunity to express his idea or idea on loyalty.

For many this was quite a chore, since many were not accustomed to speaking to groups of this size.

The military duty served by

those honored at the ceremony spanned pre-World War II through the post-Vietnam era.

Code talker Jack Morgan, of the Standing Rock community, was the special guest for the observance here. He is a successful family man. Because of his loyalty and knowledge, he managed to get most of his children through school, he said.

One of his sons was graduated from the University of New Mexico.

Code talker Morgan told an interesting story about his World War II experiences at the Loyalty Day observance.

Compelled with a drive to serve

his country, Morgan volunteered for military duty in the U.S. Marines. The big step was taken in February 1943, at which time he didn't know what the future held.

After boot training in San Diego, Morgan was selected as a candidate for the Navajo Code Talking Program. He was screened and selected for the seven weeks of special training.

After completing the training, he was shipped off to the South Pacific near New Zealand. So his first company was put together near New Zealand. So his first company was put together near New Zealand.

The first campaign was in

Bougainville, while others took him to such places as Guam, and the last two Jims which Morgan described as "very tough".

Code talkers were on all the islands and traveled by many different ways. Some were in armored bombers, boats, ships, and submarines. However, Morgan was never able to get involved with much of the battle front action.

He always worked at the big communication message centers, where the generals did the planning. He would often volunteer for special missions, but was never permitted to participate.

Morgan had to be on duty 24 hours and was considered too valuable for other types of assignments, because of the uniqueness of his work.

The Navajo code system was originated in 1943, after its

originator, Philip Johnston, an engineer with the City of Los Angeles, persuaded the U.S. government and the Marines to give it a try. They did it and it was successful.

Later Johnston became a member of the armed forces. So in May of 1942 the first code talkers completed training. This group was attached to the 382 d Marine platoon.

The Navajo code program consisted of about 400 Navajo Jack Morgan, who spent about two years and seven months in the system, is proud to have been one of them, both for himself and for his country.

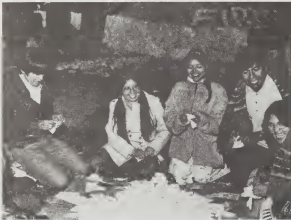
Morgan said that when Navajo students and others read about Indian loyalty in World War II and their contributions to this country, "the code talkers should be a part of the history book."

## Film features Indian cast

Another in a long series of motion pictures aimed at helping

American Indians to understand their heritage and culture is in

final production at Brigham Young University's motion picture studio.



Midnight workers at the TMF float trying to meet the deadline the night before include (l-r) LeNora Yazzie, Jasper Yazzie, Laura Lopez, Georgia Nasoffe, Larry Schurz, and Christa Lee.



The TMF float, which was sponsored by Fimmages, enroute to the parade downtown with the Miss Indian BYU royalty riding on it.

This new film is unique, in that it is believed to be the first movie ever made with an all Indian cast. Titled "A Different Drum," the film will be ready for general release this fall.

"This film gets completely away from the stereotyped Indian that Hollywood has portrayed for years," says Scott Whitaker, the film's director. "We are showing that Indians can and are making it in today's world, and are becoming self-sustaining and independent of government handouts."

"We feel that this will give many Indians a feeling of pride and self-worth, and also give them renewed goals and objectives," Whitaker added.

Movie and television fans will recognize some of the players, especially Chief Dan George, who was nominated for an Academy Award in 1970. Another familiar figure is Jay Silverheels, who played the faithful Tonto, sidekick of The Lone Ranger. George American Horse, a film consultant as well as an actor, is in the film, as is Lois Red Elk, who has appeared in several Hollywood productions.

Screenplay for the film is by Douglas Stewart, who also wrote the screenplay for "Where the Red Fern Grows."

The film tells the story of a modern Comanche family that is successfully bridging the past and the present. It was filmed in Utah County and at the BYU studio.

When the final production work is finished this fall, the film will be available for rental or purchase from the BYU studio.

Navajos," continued Owens.

"I know there will be some hardships and I regret it. The thrust of my legislation is to make those hardships as bearable as possible, and yet I know that we haven't solved the problem. That's why I state categorically that I do not consider this the end of my involvement.

"If I'm fortunate enough to continue in the Congress, I will involve myself personally in trying to solve your problems. I felt that I ought to come down at this time, and I regret that I didn't do it sooner," Owens admitted that this sounded somewhat like a campaign promise, but stated that since he was a candidate in Utah, he was not soliciting nor did he expect the support of those present.

"I think I understand better what is happening and that will be helpful in trying to solve other problems which I have promised I will try to help solve. I appreciate very much your candid statements and I promise you I will visit the reservation again," Owens concluded.

The congressman returned to Utah in mid-afternoon with Mae Benally, a Navajo student at the University of Utah and Ken Sekaquaptewa, a Hopi student from Brigham Young University, who had accompanied Owens on the trip to Arizona.

## 'Indian World' a reality, not Fantasyland

(Reprinted from the American Indian Times)

A recent victim of the bitterness amongst Indian peoples where making and using money is concerned, is the ambitious *Indian World* project. Conceived, proposed, planned and now under development by Indian scientists, engineers, technicians, and staff of the Space Division of Rockwell International, *Indian World—Land of the Living Spirit* will be a historical, sociological, cultural, educational, and recreational facility in the center of the Southern California Indian Reservation. The essential objective of the facility is to promote self-supporting programs which help the American Indians help themselves. This project is by no means nor any stretch of the imagination an Indian Disneyland, as alluded to recently by Rupert Costo, the President of the American Indian Historical Society.

This point is reiterated again and again by Beatrice Monroe, the executive director of the Indian World Corporation. Bea is a Luiseño Indian dedicated to the continuation of American Indian culture and ideals, and to the improvement of the economic condition of the Indians. The Indian World project reflects this planning and development. The construction site will be in the vicinity of Tecolote, California, once the sacred lands of the Luiseño Indians. The project will sit on the floor of the beautiful Paloma Valley, an area rich in the green textures of agriculture. The plans at present include the construction of various cultural villages representing each of the major Indian cultural areas in America, from Alaska to Florida,

from Main to Southern California. There will also be lakes and rivers, for canoeing and water recreation areas and fields for Indian sports; museums, libraries, and outdoor theaters for exhibits, displays, and Indian pageants; and complete lodging and meal facilities incorporating the various American Indian architectural designs and lifestyles.

All construction, staffing, and operation will be by Indian peoples. Bea envisions at present the employment of at least 1500 Indians with an additional 1500 jobs resulting from growth and expansion. These figures do not include the economic potential for American Indians from the various educational and artistic craft projects incorporated in the Indian World design. Long range goals include the potential development of other Indian World sites throughout America. In all, Indian World represents an exciting new direction for American Indians, a path that will allow them to retain and continue the flow of their many cultural and religious ways while enriching the survival of their people through economic development. It further enables the massive non-Indian society to discover Native Americans and to learn of the many and various cultural lifestyles that were once a part of the American ecology.

To Bea Monroe and the Indian World Corporation, the American Indian Time pledges its unending support and praise. The non-Indian society in America and the rest of the world who will share the great benefits of this development should feel obliged to contribute their support. All people then may share in this new great gift from the American Indian to mankind.

## ...Owens visits Navajos

(Cont. from Pg. 6)

Owens replied that the courts had subsequently ruled that the Navajos have not permitted the Hopis to use their undivided half interest.

"The court originally said it did not have the power to divide the land," explained Owens, "and as I read it, they wished that they did have (that power). And I suppose that it is the court's finding more than anything else that compelled the Congress to go ahead and give the power to the court to divide the land," he stated.

One person in the audience suggested that the bill be tabled for further study, but Owens replied, "I would just have to be straight forward with you and tell you that I think it ought to go through at this point. I think it has been studied and restudied. I think the Senate has added some better provisions which I accept. I believe that it is a start, but as I suggested before, there are a great many other things to do."

Many of those present thanked Owens for coming to share his views and to listen to their questions because they said very few of the politicians who have introduced bills dealing directly or

indirectly with the Indians have ever come out to visit them. Owens took time out from a heated campaign for the U.S. Senate against GOP opponent, Salt Lake City Mayor Jake Garn, in order to make the trip to Arizona. Owens is relinquishing his position in the House in order to run for the Senate.

In summary Owens stated: "In your view, the Hopis are not using their land in District 6. But this isn't really the question because the question is who has what rights, and what is justice in this case. It's unfair, maybe, to use this illustration, but in the name of giving Indians 'only what they need,' is the cause by which the white man has taken so much of the Indians' land, and in the end, Congress has the obligation to insure justice.

"Of course, the Hopi position is that they are entitled to all of this land, and they had it first, but the courts have said that the Hopis are entitled to half of the disputed land, and that the Navajos are entitled to half. And that's the solution my legislation tries to implement.

"I share your hope that this can be settled between the Hopi and

## Hopi edits paper

A Hopi student who formerly edited a tribal newspaper has been chosen to edit the *Tribe of Many Feather's* newspaper, *The Eagle's Eye*, for this semester.

Ken Sekaquaptewa, a senior English major from Kyskotomni (New Oraibi), Arizona, moving in journalism transferred to BYU this fall from Arizona State University.

He served as editor of the Hopi tribal newspaper, *QUATOOHI* (meaning, "The Eagle's Cry") since it began publishing in July of 1973. The reservation newspaper has a circulation of 3,000 with subscriptions going to many of the 50 states as well as Canada and England. Approximately 6,000 Hopis live on the northeastern Arizona reservation.

After serving in the Southwest Indian Mission (changed to the New Mexico-Arizona Mission and now the Arizona-Holbrook Mission), Sekaquaptewa returned to ASU and when the semester ended he went to the reservation for the summer where his father collaborated with him on starting a privately-owned newspaper for the Hopi tribe. They started with only a typewriter and a camera, but the paper now boasts over



Ken Sekaquaptewa

\$20,000 worth of equipment for newspaper production, including computer type-setting machines and a complete darkroom.

The BYU senior admitted that the yearbook is still his favorite interest, despite the valuable experience he has gained from working on the newspaper. "When I first enrolled at ASU I chose a journalism major, because of my interest in yearbook and magazines. But most of the courses were basically newspaper oriented, which I didn't particularly care for. So I switched to an English major."

It's ironic that I've been involved in newspaper work ever since," he concluded.